

QUESTIONS
AND

Anti-quæries,

Concerning the

QUAKERS,

(So Called)

IN AND ABOUT

Yorkshire.

London, Printed in the Year, 1696.

ST. JOHN, 1793

CERTAIN

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Answers

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A Reply to certain Quæries propounded by an unnamed Author, concerning those People he calleth Quakers.

1. Quære.



Whether they have any other warrant to put themselves into those quaking and trembling postures, then those general parts of the Word, which commend the working out salvation with fear and trembling, trembling at the word, serving the Lord with fear, and rejoycing before him with trembling? &c.

Reply. Whether this man who propounds these *Quæries* speak soberly or rashly, if not maliciously of that he understands not; when as he saith in his first *Quære*, They put themselves into quaking and trembling postures? whereas it is a thing which they cannot avoid or fly from.

2. Quære. *Whether when holy trembling and fear is commended in the Scriptures, where he meant any other ordinarily, then the serious and holy dread in the soul, to stand in awe of God, and repent before him, and walk humbly with the Lord?*

Reply. Why dost thou put in the word *Ordinarily*? it seems thou thy self darest not exclude an extraordinary trembling to be comprehended in those Scriptures, and if it be comprehended at all in any of them, it is sufficient. If any of the Servants of the Lord have been made to roar, and have been so shaken until they have thought all their bones to be out of joynt, it is sufficient. It was so with David, who was a strong one, and yet a type of the weak ones who should afterwards arise (for it is said, *He that is weak, shall be as David*, Zac. 12. 8.) then it matters not whether some Scriptures that name trembling, do or do not comprehend

even so that little and hardly shall nothing fall out but what was ordinary, when as God hath some work, and strange work to bring to pass, whatever it is? Shall not the Swords be beaten into Plow-shares? *Isa. 2. 4.* Shall not every Oak of *Bashan*, and Cedar of *Libanon*, every one that is high and lifted up, be brought low? *Isa. 2. 12, 13.* Shall not all the Honorable of the earth be brought into contempt? *Isa. 23. 9.* Shall not all the Idols of the Heathen be utterly abolished, when the Lord arises to shake terribly the earth? *Isa. 2. 18, 19.* Shall not men cast all their Idols of silver, and Idols of gold to the Moles, and to the Bats, for fear of the Lord, and for the glory of his Majesty, when he arises to shake terribly the earth? *Verse 20. 21.* (which earth may comprehend the earthly, fleshly part of men for ought thou knowest) Are not these things foretold? Shall they not come to pass, seeing the Lord hath foretold them? And how shall they be ordinary, when they come to pass, seeing they seldom or never were before?

3. *Quære.* Whether it were ordinary in the Old or New Testament, for the holy Servants of God, to quake, be entranced, make strange noises, shew strange swellings and stirrings of the body, as if they were possessed with some spirit?

Reply. Whether dost not thou render this work of God under as odious terms as thou canst, to enrage every one against them upon whom it falls? Why dost thou again put in the word *Ordinary*? If it were at all, I tell thee it is sufficient. Was not roaring and mourning like Doves strange noises? Was not *Peter* entranced, and *Paul* wrapt up, and *John* caught up in the Spirit higher and higher, to hear and see the Mysteries of God opened? and yet thou dar'st revile the dealings of the Lord with his servants.

4. *Quære.* Whether if they will heap up all Scriptures that mention trembling and quaking, they may not put in this also, The Devils believe and tremble?

Reply. Whether this discover not a heart filled with malice, bitterness and indignation? for out of the abundance of the heart the mouth speaketh. And Secondly, Whether this be not a contradiction to the Fourteenth *Quære*? where thou sayest, they make nothing of the outward command of the Word.

5. *Quære.* Whether the Spirit thus stirreth up this people and led by, be a

good spirit. *Whether they are led into disorder? or into confusion?*
A. 3. *Whether they are led into disorder? or into confusion?*

Reply. Whether to assemble together in a peaceable, harmless way be disorder? Whether did Christ or any of the Apostles judge the flocking together of the people after truth to be disorder? though the world counted it a turning of all upside down? *Whether they have not the word of God at a stand?*
A. 3. *Whether they have not the word of God at a stand?*

Reply. Whether doth not Christ plainly put his servants sometimes upon forsaking all for his sake, Houses, Brethren, Sisters, Father, Mother, Wife, Children, Lands? *Mat. 19. 29.* How do they make the word of God as a shadow in obeying the Lord herein? Dost not thou rather make it as a shadow in that thou stiest, but dost not? Dost not thou make it stand by at thy pleasure, until thou satisfie thy own will, in fulfilling the lusts of the flesh? And for the word *Circumcellion*, why dost thou use a dark word so improperly? which of them are Ale-house, or Tavern haunters?

7. *Whether the Apostle is to be justified in saying, let everyone abide in his own calling, in so doing he abideth with God, nor these parties were to be justified more, that leave their callings and families, and take up the Trade of the spirit that runs about and compasses the earth?*

Reply. Whether the thousands of Believers spoken of in the Book of the Acts of the Apostles, did not abide in that calling wherewith they were called of God, and so abide with God, although they sold up what they had, and lived together? And if these should do so, whether doth this man know that they do not abide in that calling to which they are called of God? And whether do they who deny themselves of the pleasures, honors and riches of this world, or they that run to and fro to compass them, take up the trade of that spirit that compasses the earth? And again, whether that man that brings Scripture in his mouth to oppose them with the practices and minds of them who write them, and thereby to keep off from self-denial, and the cross, be not a wrester of the Scriptures to his own destruction?

foever ye would that men should do unto you, do you even so
do them: when they love their selves, sell up their goods, and
make their creditors lose money and great debts, making no con-
science of it to defraud them, and leave them in the lurch.

Reply. Whether dost not thou rather break that Rule, Do as you
would have others do to you, when thou wouldst enrage and stir up
both People and Magistrates, and all to swallow them up, and
make an end of them? Thou that sayest a man should not break
that excellent Rule, dost thou break it? thou that wouldst not have
others to speak lyes of thee, dost thou speak lyes of others? thou
that judgest another, dost not thou condemn thy self, if thou be
guilty of the same? But whether dost thou know any of these
to make no conscience of defrauding their Creditors? I know
but some of them, and I know that they do make conscience to
discharge their debts to their power.

Quere. Whether this wisdom of theirs be from Heaven,
which is followed with this charity, to call all damned, and children
of the Devil, whether they know them, or know their sin, that
walk not therein way.

Reply. I cannot finde this to be true. But suppose some speak
rashly, must that be kept upon the backs of others that ap-
prove not of it? And if some do lay so to some, whose hearts
are discovered to them by their deeds and words, what want of
charity is in it? and what want of heavenly wisdom, if it be spoken
in due time, that is, when the spirit of the Lord shall pronounce
it againe a person by another? what want of charity or hea-
venly wisdom was in Christ, when he told the Jews, Ye are of
your fathers the Devil, and the works of your fathers ye will do? or
in Peter, when he said to Simon, Thou art in the gall of bitter-
ness, and bond of iniquity? or in Paul, when he said to Elymas,
Thou child of the Devil, thou enemy of all righteousness, Acts
13. 10. What further knowledge needed Paul on Elymas these
persons, then a discovery of these spirits by their present words
and actions?

Quere. whether they be not possessed with a higher and
holier spirit then Paul, who gaue Agrippa, Festus, and Felix
their sates, being called before them, and behoving himselfe with
meeknesse and modesty? but these, Thou, ravine, and fierce-
fully

of *both* eyes? But although the Nation
of *Israhel* be left blinde of both eyes by their Teachers, yet
whether hath it not got some sparks of light some other way, and
so much as may serve to let it see these things to be a delusion of
God against corrupted Magistrates, and corrupt and blinde
Guides? You are blinde, and would make them blinde.

12. Quere. Whether this be not the high way highway off end and
grieve Gods spirit, to say, This standing naked on the top of a cross,
in a naked place, a man lying naked, and a woman coming to
lie with him, is commanded them by God, and by the spirit of God,
that so they should do?

Reply. Whether *Israhel* being naked did grieve the spirit of
God? *Isa*. 60. And if theirs be not of that nature, but their
work be made to burn, then they shall suffer the loss of that work,
1 Cor. 3. 15. But where hast thou any Scripture for crying out
for punishment upon their bodies for being naked? And where-
as thou speakest of a woman coming to lie with a naked man;
whether wouldst thou not here insinuate a lye under ambiguity of
words?

13. Quere. Whether did Paul, or this people say right, when
Paul said, That the works of the flesh were Adultery, Fornica-
tion, Uncleanness, Lasciviousness, &c. and yet they say, they are
fruits of the spirit, and the power of God awakes them to these things?

Reply. Where of when didst thou hear any of them say, That
Adultery, Fornication, Uncleanness, &c. were fruits of the spi-
rit? or which of them have been urged to these things?

14. Quere. Whether this be not the ready spark in *Aschisum*, to
make nothing of the outward command of the Word, Magistrates,
Ministers? but only to bearken what is within one; and if the De-
vil and spirit of Delusion be there, it must be counted the voice of
God?

Reply. Whether the Spirit that speaks in thee be not a lying
spirit, in seeking to make men believe that they make nothing of
the outward Command of the Word? when as their lives and
words come nearest to the outward Rule of any that thou canst
set before them? Is it not rather evident, that thou and such
like make nothing of the outward Command of the Word, but
a Trade to get money by it, and to make merchandise of the
Word? And as for the inward guide of the Spirit, the living

Word; thou clearest thy self thereof sufficiently, as one who knows it not, nor will acknowledge it in others. As to Magistrates, wherein are they against the just Commands of Magistrates? but if God Command one thing, and Magistrates another, whether must they obey God or man? As to Ministers: For shame leave off that name; for how can they be called the Ministers of Christ, who are so far wide from the example and rule of Christ and his Ministers? Are they not the Hirelings of men, rather than the Ministers of Christ? What do they minister to the people, when as they leave them blinde of both eyes, as thou sayest?

15. *Quære. Whether those Magistrates be not most faithful friends to their Countrey and Office, that do most labor to restrain their Ryots and Tumults, that we may lead a quiet life in all godliness and honesty?*

Reply. Whether are these people, who quietly pass to and fro; or a heady people, who gather together to stone and beat them the Ryoters? And whether is not he who encourages that brutish behaviour among people, worthy to be accounted the head of Ryoters? And whether are those Magistrates more faithful to their Office, who punish such Ryoters, and brutish Assaulters, countenancing the peaceable; or those who punish the innocent and harmless, but countenance the evil doers? Whether there be not a woe belonging to him that calls good evil, and evil good; that puts light for darkness, and darkness for light; that calls a secure life in the sinful ways of the flesh, a quiet life in godliness and honesty; and a quiet life in godliness and honesty, a tumultuous life in ungodliness and dishonesty?

16. *Quære. Whether a quiet and honest Papist; be not a Saint in comparison of these, though both of them be Idolaters; the one worshipping the fancy of R O M E, the other the fancy of his Brain?*

17. *Quære. Whether the toleration of these be not more intolerable than the toleration of the walking about of Heathen men and Frantick people, since these cannot persuade others to be mad; but these by spiritual Delusions convert our wives and children all over the Land to SPIRITUAL MADNESSE.*

Reply. I love not to render railing for railing: The Lord shall rebuke thee thou reviling spirit. But as for spiritual delusions, whereby they draw people as thou sayest; whether have they the spirit of delusion sent them from the Lord, who receive the truth in the love of it, casting off the works of darkness; or they who will abide in the works of darkness, fighting against that light which would discover their works? 2^d *Quest.* 10, 11, 12. Is not that deluding spirit, and those Prophets in whom it is, discovered by their works? *Mat.* 7. 16. By their fruits ye shall know them: Do men gather grapes of thorns, or figs of thistles?

18. *Quarie.* Whether there be not a great deal of ignorance and blindness in the nation, when the people that are not those things, do yet speak well and favourably of the obscenity, immodesty, disorders, irregularity of these wandering Jews?

Reply. Whether there be any thing in all these Quarries but expressions of malice and wrathfulness; not onely against these people, but also against all that come not up to thy height of indignation against them? What Obscenity, Immodesty, Disorders, Irregularity is that which thou clapt upon the back of all these people? Is it that nakedness which thou spakest of before? if it be, what canst thou do with it, but let it rest until the day of trial, which shall discover every mans work, of what sort it is?

What is that which thou callest disorders and irregularity, is it their meeting together, their speaking often one to another, their edifying of one another in love? if so, what disorder or irregularity is there? Or is it their crying out against sin in the open streets, bidding all repent and mende their inward teachers which is in them? if so, what disorder or irregularity is in this? Or is it their going into the Synagogues, and crying down the Parish Hirelings, as Deceivers and Seducers and blinde Guides? If this be it, why do not you manifest it to the contrary before all the people, by the power of truth, and by your works? But what that which you count Order, Disorder with God? and that which you count disorder, was it not once order? Was it not *Pauls* usual accustomed manner of preaching the truth, to reason with others, and that in the Synagogues? *Act.* 17. 2. Now reasoning with them, is not a set Oration of one lone

lone, but others speak as well as he. But this is Disorder to you.

Whereas thou callest them *Wandering stars*; Whether are they wandering stars who have no certain, settled, abiding place in the earth where to lay their heads; such as are spoken of *Heb. 11.36.37.38.* or such as are removed out of the Firmament of truth, wandering to and fro in their own inventions, and following the traditions of men? whether art not thou in this very exprellion, besides many others, A wandering star, wildly wandering from the truth of the Scriptures, in applying them as thou doest?

19. *Quærie. Whether this be not strange Divinity, or strong Hellish vanitie, that they may leave callings, revile, be obscene, disobedient, care neither for order nor office; and yet they sin not, but are perfect?*

Reply. Why doest thou lye, to say they leave their callings? and if some of them be called off from their outward callings, and sent forth by the Lord to minister the word unto others; is not this a cleaving to that calling to which they are called? But wouldst not thou have them locked up in outward callings or prisons, or anywhere, so as they might be kept back from discovering thine and others nakedness? But whom do they revile? is speaking the truth reviling? Christ called the Pharisees, *Blind Guides, Hypocrites, Painted Sepulchres*, and such like; was this reviling? And if they call the Parish-Teachers no more but what they are; how is that reviling? And as for their obscenity I know not where it lies; for my part, I have not heard an unmodest word come out of any of their mouthes. It may be they are disobedient to such as would Lord it over their consciences; and care neither for the order nor office of those who falsely call themselves the Ministers of Jesus Christ. And as for their being perfect, and without sin I think they are nearer to that condition, then thou art who revilest them.

20. *Quærie. Whether this people have not light upon some better Scripture than Christ hath given us, which tells them, That Perfect Iniquity, is Perfect Sanctity?*

Reply. I wonder how thou canst invent such a lye against them. Will thou not cease to adde lye to lye? who ever heard such a

Tenant come out of their mouthes? or how can any such thing be gathered from their lives, when as they abhor the works of darknes more then any? Who are clearer then they, of Swearing, Drunkennes, Revelling, Banquetting, Gluttony, Sports, Excess, Pride, Covetousness, Uncleannes, Foolish talking and jesting, Strife, Quarrellings, Suits, Defrauding, and Overreaching, and such like iniquities, as the Scripture doth forbid?

21. *Quære. Whether when they will be naked, deny meat for some days, and use some other strange pranks, they go not both against light of nature and light of Scripture?*

Reply. Concerning nakedness: Why dost thou mention it, as if they were all accustomed: to be so? when as thou canst produce but two persons who were so acted; whereof one suffers imprisonment for owning that action to be of God. And how knowest thou, but that God may make them signs as he did *Isaiah*, to shew how God is about to discover thine and others nakedness; and to set your nakedness in open view, as upon a Market-Cross, before all the People?

As for denying meat for some days; for shame wilt thou offer to set pen to paper, as if thou wouldst keep the people from error, and lead them into truth? Wilt thou be a Teacher in print, and art ignorant, That to deny meat for some days, is agreeable to Scripture, both Rules and Practises? Did not *Moses* fast forty days; and so the Lord Christ as many? Did not *Hester* and the Jews fast three days? *Hester* 4. 16, 17. did not *Nineveh* fast as many? *Jonah* 3. 7. Was it not an usual thing with *David*, *Daniel*, *Ezra*, and all the Prophets? Did not *Johns* Disciples fast often? did not *Paul* deny to eat or drink for three days? Did not Christ also give Rules for fasting, that we should not be as the hypocrites? *Matth.* 6. 16. And yet art thou ignorant that this is according to the light of Scripture,

As for other strange pranks, I know not what they are, and seeing nothing is mentioned, I can therefore say nothing of them.

22. *Quære. Whether it be a good thing to maintain (without any limitation or bounds) We have fought for our libertie, and we will have our libertie?*

Reply. How can they maintain this without any bounds, when as they cannot use the sword to procure it, being kept within the

the bounds of peace voluntarily. And is it unreasonable for them to desire as freeborn Inhabitants of England, a harmless and innocent liberty; especially seeing some of them have fought for their liberty as well as other men?

23. *Quære. Whether the Lord be more displeased, or the Devil be more pleased with these practises and principles, vented, spread, increased?*

Reply. The Lord is in his servants; the Devil is also in his servants, who delight in wickedness and cruelty; in pride and vain glory; in drunkenness and excess; in envy and wrath; in covetousness and fraud, and such like. Well now, see by the children how the father that acts them is pleased: Who are they that deride and scorn, that whip and stock, buffet, abuse, stone and imprison these harmless people? Are they children of the light, acted by the Lord? are they Lambs, Doves, Little Ones, Babes in Christ, that so rage against them? or are they not rather such as are given over to all headiness and licentiousness? Is it not the Devil who is so displeased, shewing himself with great wrath in his children, knowing that he hath but a short time? Rev. 12. 12.

24. *Quære. Whether it concerns not the whole Countrey to move the Magistrates, or Parliament, or both, timely to provide, some remedy, lest the whole Countrey be swallowed up by Divine permission, in Tumults, Madnes, Disorders and Anarchical licentiousness?*

Reply. Whether it be the whole Countrey, or onely the Priests who are in danger to be swallowed up by these people? And if it be done by Divine permission, how canst thou or any body else set themselves against it without danger?

Whether are made Tumults, Madnes, Disorders and Anarchical Licentiousness to be found with, and charged upon a peaceable quiet people; or found with and charged upon a heady, rude, savage, blood-thirsty and unruly people, and their setters on; who stone, cast dirt at, beat with clubs and cudgels, drag up and down, and duck into the water such as move not a hand against them; nor seek revenge upon them for such cruelties, when they have done, though by Law they might?

25. *Quære. Whether the men of Malton that burnt their goods, because they might be abused by pride, had not better counsel, even from*

*from Judas, to sell them had given the price to the poor, whereas the
fire devoured their goods and charity?*

Reply. Whether thou and Judas be not both of one coun-
sel, in advising to sell their precious things for the use of the
poor? and whether do you not both care for the poor alike?
And whether is Judas his counsel and thine better to be follow-
ed in this case, then the practise of Moses, who burned the
golden Calf in the fire, and ground it to powder, &c. *Exod.* 32.
20. and the practise of Hezekiah, who did the like with the
brazen Serpent; And of them in the *Acts*, who burned their
Books, amounting to fifty thousand pieces of silver? *Acts*
19. 19.

26. *Quære.* Whether any sober and pious souls, well grounded
in, and cleaving to the Word, can easily fall into these Brain
Calentures and Dotages; and whether it be a thing fained and
put upon them, the Judges and Countreys at Affizes can wit-
nesse it?

Reply. I may let the former part of the Quære stand good
against thy one self, without altering one word. And as for
the last part of it; What is it that the Judges and Countrey at Af-
fizes can witness against them? any thing but what they open-
ly confesse and stand for, even unto suffering? Can they wit-
ness any thing against them, but that they ascribe honor to
God onely, and not to men, whose ways are corrupt; and that
they told them of their evils; and that they affirmed that
all the Priests of ENGLAND who preach for hire, are
Thieves and Robbers? What wickedness can they witness a-
gainst them, or lay to their charge?

27. *Quære.* Whether they say true, when they say they are the
Prophet Isaiah, Jeremiah, Ezekiel, &c. and therefore they may go
naked, and do what they will? or do they not maintain some trans-
migration of souls of others long since upon earth, into their bo-
dies? And if they have Isaiahs soul, what becomes of their own
soul?

Reply. Its a tedious work for me to answer to all frivolous
Quæries; nevertheless, lest thou shouldst be wise in thy own
conceit, tell me, whether John coming in the Spirit and power
of Elias, held forth a transmigration of souls; and if it did,
what

what became of *John Paul*? clear but this, and thou mayest easily answer thy self.

28. *Quære. Whether when about Malton; there are towards Two or three hundred that neglect their callings, and meet together, old and yong, to confer and compare notes of entranced and quaking madnesse, it concerns not a Church, nay, a Commonwealth (if it were no more then Pagan) to look to it, so prevent the growth of further mischief?*

Reply. Whether it be the spirit of Christ, or of Antichrist his enemy, that repines and rages to hear of the encreasing of the number of such Disciples, as deny themselves of the Honors, Pleasures and Riches of this present evil world, and take up their cross to follow Christ? Whether would the spirit of the Dragon cast out such a flood out of his mouth to devour them, if there were not a man-childe among them, a seed that strikes at the head of the Serpent? Whether durst any one that fears the Lord give such language as to call that entranced and quaking madnesse, which he understands nothing of; and which may be for ought he knows, the power of the Lord upon sturdy flesh, to bring it into subjection to himself, seeing that by the fruits of it, it doth not appear as yet to be otherwise? Whether the spirit that is in thee, be not worse then that in Pagans, seeing that some of them have suffered such things as thou canst not suffer, being like a wilde Bull in a net; because thou canst not be avenged on them? *He. 5. 1. 20.* Whether is not this another butt also added to the former, to say, that there are about *Malton* towards Two or three hundred that neglect their callings?

29. *Quære. Whether these evils at Land be not worse then the Dutch at Sea, which call on us all to call on God to restrain poor souls from wantonly running on to Dutchmen, and transporting us, our, and the Church, into being Infidels, idolaters, and unevangelical libertines?*

Reply. Whether Scotch or Dutch, or Papists, or any public enemy that would overrun the Land, should you desire to the Priests

Priests keep their hire) be not wished by thee, and such as thou, rather then a swordless, weaponless people, who are against that hire, discovering the deceit of it by Scripture? Whether we should all dance after thy pipe to engage in the quarrel of the Priests to maintain their Pride, Covetousness, False Worship, unwarrantable Hire, and such like works of the Devil, which Christ came to destroy; or stand clear from them, lest we partake of their sins, and so partake of their plagues? Whether the Priests are worthy to stand, if they cannot defend their practises without a Sword, against a people that use no Sword? If the Priests be able to defend themselves by Scripture, against a people that use onely the weapon of the Scripture, why do they cry out for help to the Magistrate?

Whether this be not palpable hypocrisie, to fight with lyes against those who would cross thy lusts, and un-evangelical liberties, and yet call upon men to pray to be delivered from lusts lyes, and un-evangelical liberties?

30. Quære. Whether this People think there is any Christ but Christ in them; and whether it be not a strange Christ that crosses his own Gospel, Word, Practises and Rule?

31. Reply. Do they not propound the example of Christ to thee, and the Words of Christ, to confound thy hire (if thou be a Priest?) do they not tell you that Christ calls such Thieves and Robbers, who come not in by the door, and so forth? what needst thou then question whether they own that Christ that lived on earth, and was hated and persecuted as they are? But whether dost thou think that the same Christ can live in them or in thee? whether is it not the same Christ in them that is the hope of glory? Col. 1. 17. Whether it be not a strange Christ indeed that crosses his own Gospel, Word, Practises and Rule, as thou sayest: in fewer words, his own word and practise? But whether is this strange Christ to be found in thee or in them? seeing that thou art for carnal weapons to subdue spiritual malignity by (as thou callest it) but they are not for such weapons, their Kingdom not being of this world. Thou art for pluck-

ing up all that thou but imagine to be true, contrary to Christs
word, they are not; thou art for upholding the pomp and
glory of the world: but these are against such things, both in
word and practise, and herein conformable to their L O R D
and M A S T E R. Thy Christ that is in thee, rails against such
Meetings as the true Christ was conversant among; Thy Devil
that is in thee (for I cannot again call him Christ) rages against
that which is a high Lesson of self-denial, and was the con-
dition of Christ indeed, to forsake all, to have nowhere to
lay his head; to wander about Destitute, Afflicted, Torment-
ed by such spirits as thine. But some of them herein are con-
formable to the true Christ: The Christ that is in them is hated
of the world, persecuted and imprisoned; but that in thee
doth Hate, Persecute and Imprison: That in them is Stoned,
Abused, Scorned, Reviled, Stocked, made the Off-scouring and
Gazing-stock in the world, and slandered with lyes by that which
is in thee: Which of these is likely to be the strange Christ,
crossing the Word and Practise of the true Christ, judge in
thy self.

*Thou muste rest together some Scriptures in
the end of all; but to what purpose I
know not, except to be a rod for thine
own back; we will therefore consider
them.*

I Cor. 6. 5. I speak it to your shame; it is so that there is not one wise man among you.

R *Eply.* Why didst thou not read on? *No, not one that shall be able to judge between his brethren? Verse 6. But brother goeth to Law with brother, and that before the unbelievers?*

Now see whether this word in thy mouth be true? Which of them goes to Law with his brother, for want of a wise man among them, to judge between them? You go to Law one with another, and that before unbelievers, or any: You will not stick to go to Law with your own flock; yea, with your own flock. (as you call them, for I presume that thou art one who challenges a flock) Yea, which is worse, you stick not to go to Law with them, if they will not make shipwrack of their consciences, to satisfie your lusts, in paying you Tythes, which you have no warrant for: And this all the Kingdom may witness against you; and its not the meanest or refuse of you that do this, but such as are accounted eminent: Where is your tendernes to any of their consciences herein? You wicked and ungodly Wolves, you greedy Dogs, that cannot be satisfied with Christs allowance; how can any man hold his peace at such things as these? to see you do such things, and yet call your selves the

Ministers

Ministers of Jesus Christ? O how is this Blasphemy of those that say they are the Ministers of Christ & speak in the name of the Lord, and yet practise such things? Did ever Christ speak a word to encourage you to do such things? or did ever any of the Holy Apostles come near such practises? and yet you must be accounted the wise men, and all that obey the truth in practise must be fools. Well, be it so: *And if any man will be wise, let him become a fool in the account of such as thee, that he may be wise, 1 Cor. 3. 18.*

Another Scripture thou settest down is this.

1 Cor. 14. 33. God is not the Author of confusion, but of peace, as in all the Churches of the Saints.

Reply. Now consider, dost thou not here condemn that for confusion, which is order with God? even that which is set down *Verse 30. 31. If any thing be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesie one by one, that all may learn, and all may be comforted:* Is not this confusion in thy sight, though it be order with God? But tell me O man, is not this rather confusion, to invent or hold up ways of worship that have no correspondency with, or firm ground from the Scriptures? Was not this the very sin of *Nadab and Abihu*, who offered up strange fire before the Lord, which he commanded them not, *Leviti. 10. 1.*, and therefore brought confusion upon themselves from the Lord, for confounding and mingling their own inventions with the Ordinances of the Lord?

And whereas its said, *God is not the Author of confusion, but of peace:* How canst thou take these words into thy mouth, when thou art preparing war against thy brethren, and not peace? If thou wert his Son who is the Author of peace, thou wouldst be a peacemaker, *Matt. 5. 9.* and not a stirrer up of an unruly rage among the people against these who are peaceable, and do suffer patiently the abuses of ungodly men against them.

Another Scripture is this.

1 Cor. 14. 34, 35. *Let your women keep silence in the Churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law.* And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the Church.

Reply. If this Scripture doth wholly exclude women from speaking at all meetings; then what is the meaning of that. Chap. 11. 5. *Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head?* Where are women to use their spiritual gifts, when they are given them? Daughters have the promise of the Spirit as well as Sons, and to prophesie as well as Sons; where shall they prophecy, if not in that place where the Power of the Spirit shall come upon them? Shall they prophesie to walls, or to people that shall be about them?

Last of all this Scripture is added.

2 Thel. 3. 6. *Now we command you Brethren, in the name of the Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the tradition which he received of us.*

Verse 11. *For we hear that there are some which walk among you disorderly, working not at all, but are busie-bodies.*

Verse 12. *Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

Reply. Whether doth this Scripture bear an edge against a laborious people who love not idleness, as he would turn it? or whether doth it not fully and truly strike home at all idle Hirelings who walk disorderly, and not after the Tradition which is left by the Apostles; who work not at all, but are busie-bodies.

lie bodies, mauling with that which they have nothing to do
 with, so long as they have to be reformed? *Psal. 50. 16, 17.* from
 such we are commanded to withdraw, and they are commanded
 that with quietness they work, and eat their own bread, and
 not bread got by unquietness and robbery. *Yes, the Lord hath*
spoken it, and they shall be withdrawn from. Ezek. 34. 10. Thus
saieth the Lord, I am against the Shepherds, and will require my
stock at their hands, and cause them to cease from feeding the flock:
neither shall the Shepherds feed themselves any more: for I will
deliver my stock from their mouth, that they may not be meat for
them.

Having now finished my Replies
 to this Mans *Queres*, and to those
Scriptures as they are used, or rather
 abused by him: I shall now return
 a few *Queres* back again.

I. Quere.

W *Hether be the man that propounded the foregoing Queres a-*
gainst the People he calls Quakers, was acted by the
Spirit that was in Paul; or by a contrary Spirit? because Paul
saith, The weapons of our warfare are not carnal: But he cries
aloud for the carnal weapons of the Magistrate to subdue them,
though they be a peaceable harmless People.

2. Quere. *If these People were I am ready to shake the Wheat,*
yet whether doth not his counsel contradict the counsel of Christ?
Mat. 13. 30. while the Sun, and both grow together until the
Harvest.

Harvest, lest you pluck up the Wheat with them? (Job 24. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)

Quære. Whether Gamaliel in this man gave better counsel, Acts 5. 34, 35, 36, 37, 38, 39. where Gamaliel said, Let them alone; if it be not of God, it will come to nought; but this man saith, move the Magistrate, & subdue them.

4. Quære. Whether this man who cannot hear the meetings of a peaceable harmless People at Malton in York shire, could have born the sight of such a multitude who hurried up and down after Christ (if he had lived in those daies,) any better then the disdainful Pharisees?

5. Quære. Whether this man (seeing he wants Gamaliels patience) be not struck with fear, lest if this People be let alone, they will take away his place in the Nation, and his gain by their means shall be destroyed?

6. Quære. Whether the Idols of the Nations, needing hooks of iron to fasten them in the walls, lest they fall, do not represent and bear an affinity to all Idol Ministers, that are afraid to fall, except they be surrounded and guarded with the power of the sword to uphold them?

7. Quære. Whether the Priests are worthy to stand any longer, if they cannot defend themselves and their callings by spiritual weapons alone, against a people who use no other weapons but spiritual?

8. Quære. Lastly, Suppose that there were some real and true occasion of stumbling given by some of them at Malton, or any where else: Suppose that some heresies should arise among some of them, as it came to pass in those Churches, called the Primitive Churches, 1 Cor. 11. 19. Yet whether were it safe for them to drown all under calumnies and reproach for those fewes sake? Do not these People most resemble those who were called out of the world in those daies of the Primitive Apostles, of any that have yet appeared? and how knowest thou, but that there may be a blessing among them, a seed that cannot be destroyed? And how destruction with such pro-

people, What thou hast done; and what folly hath proceeded out of thy mouth. He that falleth upon this stone shall be broken; but he upon whom it shall fall, it will grinde him to powder. Amen to Amen.

Postscript.

MY delight is not in such manner of writing; but this I have writ, onely left by thy sights, those that understand not should be too much incensed and enraged against a peaceable people. And my name I should not be ashamed to set down, if I did apprehend it to be either Prudence or Reason to affix it in answer to a Paper that hath no name. And though thou hast concealed thy name, yet it may easily be conjectured, that thou art one who hath great influence and authority over the Press at *Tork*, because it was open to thy *Queries*, but shut against all Answer or Reply to them. Truth seeks no such Politick advantages: Well, Let the Replies go, and finde a Press where they can; If they finde none, yet I am satisfied.

FINIS.
